

The Rebel's Doom.

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THANKSGIVING
SERMON.

Upon The
DEFEAT and EXECUTION
OF THE

High-Church Lords

And their Adherents.

*Preach'd to a Congregation of Protef-
tant Dissenters*

By the Author of *Abel's Evil*.

LONDON: Printed and Sold by S. Popping, at the
Black Raven in Pater-Noster-Row. 1716. — Price 6d.

THE REBELS & DOWN
OF A
SERMON
THANKSGIVING

Upon The
DEATH and EXECUTION

OF THE
High-Church Lords

And their Associates



Printed by a Congregation of Protestants
and Dissenters

By the Author of the First

LONDON: Printed and Sold by S. Popping, at the
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(13)
Psal. 115. 2, 3.

Wherefore should the Heathen say,
where is now their God? but our
God is in the Heavens, he hath
done whatsoever he pleased.

THE Church of Christ hath in all Ages,
been subject to her Dangers, her Chil-
dren (as a great Man saith) are *Wheat*,
and the World thresh'em; they are Clusters of
the Vine, and the Wicked rend, press and tear
them, what is the colour of the Church but
black, for Schisms have so divided her, Error
so shaken her, Heresies so tofs'd her, and Per-
secution so batter'd her, that she is not only
black but blew, and hardly a sound Part left in
her; nor must she ever expect better treatment
while in this *State Militant*, for such is the
rage of the Wicked, that it never Terminates
in one Plot, but is ever working and multi-
plying by continuance; so that there can be
no Wicked design so Barbarous, no Plot so
bloody and Devilish, but they are ready for it.

and mad to engage in it; if they once miscarry, yea tho' often disappointed, yet they are not discourag'd, but will to work again, and never give over; for as their Rage is bottomless, so 'tis endless and still on the encreasing Hand. Nor doth their Rage even spare God himself, for *they set their Mouths against the Heavens*, (a) i. e. in their horrid Blasphemies against God, by denying his ability to save his People, the Church therefore being deeply sensible of this, and how that upon every occasion they bitterly Reproached upon the account of their God, do here in the words of my Text, Expostulate with him upon the account of his own Glory. *Wherefore should the Heathen say, where is now their God, &c.* in which words we have

First an Interrogation.

Secondly, an Affirmation.

First, an Interrogation [*wherefore should the Heathen say where is now their God,*] as who should say, why should they insult us at this Rate, why should they say these Men made their boast of God, but now he hath fail'd em, this cuts deep *as a Sword in my Bones*, mine Enemies reproach me, while they say daily unto me, *where is thy God?* (b) these were violent strokes indeed, and such as might have overthrown David's Faith, had it not been upheld by the power of the Divine Spirit. And now

(a) Psal. 73. 9. (b) Psal. 42. 10.

only David, but others of Gods Children have met with the like Taunts.

When the Protestants were Murdhered by the Papists at Orleance in France, they cry'd out where's now your God, what's become of all your Prayers and Psalms, now let your God save you if he can? Queen Mary of Scotland having forced the Protestants for a while to retire to the Highlands, Scoffingly said, where is now John Knox his God? my God is now stronger than his, yea even in Fife. - But her Triumph was but short, for within a few Days Six Hundred Protestants beat above 4000 French and Scots, when these say, where is now their God? you shall presently hear where he is: And therefore,

Secondly, You have the Affirmation, but our God is in the Heavens, he hath done whatsoever he pleased. You may see now where our God is, and that it is without Reason they have insulted us, if they will but give themselves leave to consider what marvellous turns the Providence of God gives to the most Politick Measures concerted throughout the World; and that no Impediment can let or hinder his Work, nay he even useth them to serve his Will. This none of the Heathens could ever affirm of any of their Dunghill Deities, [but our God is in the heavens, he hath done whatsoever he pleased] in which the Church asserts three Things,

(1.) Their Interest in God [our God] God is his Peoples by Covenant and Promise, he hath

Pro 112 Jeremiah

hath made over himself and all that he has to them, God is his Peoples by Choice, they have taken him for their God, they have chosen him for their Portion above all others. God is his Peoples by Relation as a Father, as a Husband, &c. and when 'tis so we shall want for no good Thing, *God, even our own God, shall bless us* (a) 'tis our right and propriety in God, that gives us an holy boldness, and if ye can take away this out of the Gospel, you take away all from the Believer, for (as *Luther* saith,) the Quintessence of the Gospel lyes in Pronouns.

(2.) That their God is in Heaven, [*but our God is in the heavens*] the Heathen say where is he? God is in Heaven from whence he hath seen our Affliction, heard your Taunts, and has delivered us,—and

Thirdly, That their God hath a special hand in all the actions of Men in this Life, so that it shall only serve to bring about his pleasure and fulfill his purpose, [*he hath done whatsoever he pleased*] as who shou'd say, tho' the Enemy hath been Plotting, Contriving and Wearying themselves, yet God hath overrul'd and dispos'd of all their actions, so as that it only serves to fulfill his own purpose, thus God is said to make use of *Cyrus* to do his Work, *the man that executeth my Council from afar Country: Yea I have spoken it, and I will also bring it to pass, I have purposed it, I will also do it,* (b) all the Changes and Commotions of

(a) Psal. 67. 6. (b) Isa. 46. 11.

the World, is but the execution of Gods Eternal Thought. The Words thus consider'd afford us this Doctrine.

Doc. *That notwithstanding the Malice and Rage of the Wicked against the Church of Christ, yet God doth so dispose of all the Actions of Men and Things in this World, as that it shall be only serviceable to bring about his own designs and purposes.* Things to us appear Casual, Odd, and Disorderly, and we look upon Instruments as the Causes thereof, [but our God is in the heavens, he hath done whatsoever he pleased.]

Our Divisions and Confusions in Church and State, the late scandalous Peace with France, the destructive Schemes concerted by our late Ministry, our unnatural Rebellions, Blood-shed and Devastations; the violent Deaths of some great Men of late, those unaccountable Heats which hath inflam'd our Spirits, and by which we seem fitted to take every man his Neighbour by the Throat; the avow'd principles among Men to oppose all the Methods us'd by a Wise Government, in order to recover our sickly State; and that readiness to receive a French Yoke and to let in Popery and Slavery at once; is that which puts all wise Men to their *Ne plus ultra*, and what the End thereof will be I know not. Out of this I am well assur'd, that the hand of Divine Providence is in it all, and that heaven's intentions shall be accomplish'd by it, be

he worketh all things after the Council of his own Will, (a) the Lord of Hosts hath Sworn, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. (b) My Council shall stand, and I will do all my Pleasure. (c) Let things be how they will, God will have his ends in all Mens ends, and the worst of Men are but doing Gods Work, when they think they are doing their own.

But to be somewhat more particular upon this head, I shall

First give you out of holy Writ, some Instances of Gods over-ruling Providence.

Secondly, I shall shew you how God orders and over-rules the actions of Men in this World.

Thirdly, I shall assign some Reasons, why Mens Actions shall serve Gods Ends, and not their own.

Fourthly, I shall Apply the whole.

First then, I am to give you out of holy Writ, some Instances of Gods over-ruling Providence, and

We shall begin with that of Pharaohs usage towards the Children of Israel, come on

(saith he) let us deal wisely with them, (d) the result of which was, to Oppress em with heavy Burthens, stifle their Male Children in the Birth, and if any escap'd at the Birth, they

were by a most cruel Edict, to be cast into the River, this was a sore Tryal, but the Lord

outdoes him for the more they Afflicted them, the more they Multiplied and grew, and they were

more they Multiplied and grew, and they were

(a) Eph. 1. 11. (b) Isa. 44. 24. (c) Ps. 135. 6. (d) Exod. 1. 10.

grive

grieved because of the Children of Israel, (a) Fear and hard Usage, (as the Learned have well observed on this Text) in its ordinary operation, are Impediments to Procreation of Children; but here by the Special hand of God, they are the more fruitful, like Camomile, the more 'tis pressed down the more it spreads and grows. They were grieved because of the Children of Israel, saith the Text; it plagu'd em to see Israel thus thrive under all their hardships; in vexing Israel, they vex'd themselves, which was their Curse, as well as their Crime, and yet notwithstanding the wonderful Appearances of God for them, heavier Burdens were laid on, and after that, being under a Divine Infatuation still, pursues Israel to the Red-Sea, where he and all the Flower of Egypt perish'd. God so over-ru'd every Dispensation by his Providence, that Israel's Deliverance was brought about, and that Ruin and Destruction upon Pharaoh unto which he was appointed; he hath done whatsoever he pleased.

A 2d. Instance is that of Joseph, who by his Brethren was Sold as a Slave into Egypt, but this, by an over-ruling Providence, prov'd to his Advancement, and their Good; *I am Joseph your Brother, whom ye Sold into Egypt, (b) that was their Sin; but pray mind it, God had his End in it, as for you ye thought Evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much People alive; (c) Joseph*

(a) Exod. 1. 12. (b) Gen. 45. 3. (c) Gen. 50. 20.

does not by these Words Justify their fault, but put them in mind of Gods Providence, who turn'd all their Sin and his Misery into a most desirable Blessing; as who shou'd say, you Plotted but were Men, and therefore could not bring about your own Ends, but God whose Will is his Deed, has made good his Purpose, who was resolv'd after this manner to preserve much People alive, *so now it was not you that sent me hither but God.* (a) It's Truth indeed you were the Instruments, but God was the principal Efficient Cause thereof. There was an overruling Hand in all this; for *Joseph's* Brethren must sell him for a Slave, he must after that be advanc'd to the highest Honour in his Master's House, he must be Tempted by his Mistress, and then upon her false Accusation, by an enraged Master, be thrown into Prison, two of *Pharaoh's* Princes must offend, those two must be cast into that very Prison where *Joseph* was, *Joseph* must then be Ruler over that Prison and the *Provost Marshal* even *Potiphar*, must have those two Offenders as his Prisoners, those two must have their troublesome Dreams for *Joseph* to interpret, *Pharaoh* must Dream too, and have twice such Dreams as none of his Wisemen could interpret, at which non-plus the Butler must remember *Joseph*, and *Joseph* be releas'd out of Prison, and exalted to be the second Man in the Kingdom. Behold! Here is the Contexture of Divine Providences, not one

(a) Gen. 45. 8

which could be wanting, in order to bring about Gods inevitable purpose.

So Powerful are the Decrees and Providence of God, that the Designs of Wicked Men to overset Gods People, are so overrul'd thereby, that it shall serve only for their Promotion, *Joseph's* Brethren resolv'd at first to kill him (to disappoint his Dreams) no saith *Reuben*, (who fail'd in the Manner but not in the Matter and End of delivering him) let him be cast into the Pit, this was on purpose to destroy him, on their part, tho' not on *Reuben's*) no saith *Judah* (who fail'd both in the Manner and in the Matter and End, as not designing to deliver him safe to his Father) because God design'd to over-rule this evil in them for good to *Joseph*. The overruling Providence of God did so attend *Joseph*, that those very means which let in upon him his State of Humiliation, were improv'd thereby to hand him into his State of Exaltation; as the declaring of his two Dreams to his Envious Brethren, brought him into all this Misery, so the Interpreting of the Butlers and Bakers two Dreams to them, prov'd, in due Time a great means for his full delivery; and two Years after, the Expounding of *Pharaoh's* two Dreams to him, became not only the effectual means of his actual full delivery, but was the very Step and Stirrup by which he rose up into his full and lasting Advancement.

A 3d. Instance is that of the *Jews* rage against Christ, which was but the execution of Gods Eternal Purpole to bring about the Salvation of the Elect. *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord and against his Christ, for of a Truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the People of Israel, were gathered together, what to do? read on, for to do whatsoever thy Hand and thy Counsel determined before to be done.* (*) So that *Judas, Herod, Pontius Pilate, with the Gentiles and People of Israel* (whose Malice led them on till they had slain the Lord of Life) did but fulfil the determinate Counsel of God. God had his Ends in all their Ends, for by this Sacrifice he made an end of Sin, finished Transgression, and brought in everlasting Righteousness; without the shedding of Blood there was no Remission, and no Blood could do, but the Blood of God, and that Blood could be shed no other way, and by no other means, than according to the determinate Counsel and foreknowledge of God. This then may administer Comfort and Consolation unto Gods People, when, not only Papists, but loose Protestants are Plotting against Christ and his Interest wherein, tho' they mean nothing less than the Extirpation of all pure Religion, yet God can By his Omnipotent Providence, bring forth quite contrary effects to that which they intended; as he brings Light out Darkness, so

(a) Acts 4. 26, 27, 28.

he can bring Peace out of War, a quiet and orderly Government out of confused Rebellions, and the Ruin of Antichrist, by that way whereby he hopes to Reign with Glory and Security; for our God is in the heavens, he hath done whatsoever he pleased.

A 4th Instance is that of the Persecution of the Church of Christ by Saul and the rest of his Fraternity; and at that Time there was a great Persecution against the Church which was at Jerusalem; as for Saul, he made havock of the Church entering into every House, and haling Men and Women, committing them to Prison (a) their Rage heretofore was only against the Apostles, but now it was against the whole Church; yet in this there was a Providence, for by this means (the Church being scatter'd) the Gospel spread it self throughout many parts of the World, therefore they that were scattered abroad, went every where preaching the Word, (b) thus God turns the Malice of the Enemy, to the Promotion of the Gospel; and what follows, the hand of the Lord was with them, and great numbers believed and turned to the Lord, (c) those persecutors who scatter'd the Church at Jerusalem, had no Design to spread the Gospel in other parts, but God design'd it; by that means many Souls were brought to the Knowledge of Christ. Religion flourish'd the more, by how much the more it was oppressed, and that, because our God hath done whatsoever he pleased.

(a) Acts 8. 1, 3. (b) Acts 8. 4. (c) Acts 11. 21.

Secondly,

Secondly, *How doth God Order and Overrule the Actions of Men in this World,*

1. God Orders them to such Ends as are exceedingly contrary to their designs. Wicked Men (as I have already hinted) aim at the destruction of God's People, but God gives the Reverse to all; *I will acknowledge them that are carried away Captive of Judah, whom I have sent out of this place into the Land of the Caldeans for their good, (a) whom I have sent out of this place saith God, (i. e.) using Nebuchadnezzar as my Instrument to carry them away Captive for their good,* the Babilonians had no such designs, but that was God's; it is an undoubted Truth, that Afflictions work for the good of God's Children, *we know that all things work together for good to them that love God, to them who are so called according to his purpose, (b)* when we look'd upon the unnatural Convulsions into which such a Factionous Parry have thrown both Church and State, we were sometimes ready to dread the Catastrophe, but let us remember, that our God has had a hand in it all, and it shall be only to refine the Church, and settle her upon a firmer Basis. If God be at Helm, we sha'nt Miscarry. — But

2ly, *God Orders and Disposeth the Actions of Men to such Ends upon themselves, that they design'd for other Men;* the Lord often brings down their Mischiefs upon their own Pate,

(a) Jer. 24. 5. (b) Rom. 8. 28.

behold

behold they shall surely gather together but not by
me who so ever shall gather together against thee shall
fall for thy sake, (a) as if he had said, there
shall undoubtedly be such who will attempt
the disturbance and distraction of my People,
as it hath ever formerly been; yet it shall be
to no purpose, nay all their Attempts against
thee shall tend to their own Ruin, and End
in their own destruction. Associate your selves
O ye People, and ye shall be broken in pieces, and
give Ear all ye of far Countrys, gird your selves
and ye shall be broken in pieces, (b) the Prophet
here, (as the Learned have observ'd) turns him-
self to those Adversaries who were Plotting
and Conspiring against Gods People, willing
them, in way of Derision, to proceed as una-
nimously, as Politickly, and Powerfully, in all
their Combinations, Consultations and Pre-
parations, as they could; but withall assuring
them, that all their Associations shall be dis-
solv'd, their Counsels frustrate, and their At-
tempts return back upon themselves, to their
own Ruin and Confusion. And pray mind
how the Prophet spake to the Enemies abroad,
who were assisting them at Home, perhaps as
deceitfully as France hath ours here, give Ear
all ye of far Countries, a fair warning to any
Foreign Power that shall dare to assist or joyn
those whose design was to Invade Gods Inhe-
ritance, least they Perish together with them.
God will surely turn all that Evil that Wicked

(a) Isa. 54. 15. (b) Isa. 8. 9.

Men design'd for his, upon their own Heads, they shall but bring about their own unhappy Fate.

Relations of this sort we have many upon Record, both Divine and Humane, nor indeed was there ever any Age wanting to produce Examples of this Nature. A most flagrant Instance of this kind you have in the Story of *Hamon*, who, according to the Account we have in holy Writ, had laid a most horrid and bloody Scheme, which was at once to Extirpate the Jewish Nation, and the bloody Day was just at hand; a Gallows of 25 yards high was erected at *Hamon's* Door, to hang *Mordicai* on, but see how, by a marvellous turn of Providence, just upon the fatal Blow, *Mordicai* is advanc'd, not on *Hamon's* Gallows, but on the Kings great Horse, to the great Mortification of *Hamon*, who sits down astonish'd and confounded at so sudden a Change, upon which he immediately meets his Fate. Now all his Secret Intreagues are laid open and discover'd, *O Wheel of Divine Providence!* For Yesterday this haughty Man was Chief Minister of State, but is now grov'ling on the Ground, he to whom all Knees bow'd, is now upon his own, begging for Life, but there was no Pity, for among all the Courtiers, not one opens his Mouth (or Addresses the King) for *Hamon*, to reverse so Just and Righteous a Sentence, and therefore, according to the

King's

Kings Command he was Hang'd on that Gallows he had prepar'd for *Mordecai*. (a)

Thus we see how his own devices destroy'd himself, he fell into that Pit which he had digg'd for one better than himself; God hang'd up *Hamon* in Gibbets, as a warning to all future Ages, and as his fall was great, from the *Palace to the Gallows*, from the High Stage of Honour, to the Lowest Step of Dishonour; so he lyes wrap'd in a Sheet of perpetual shame to all Posterity.

Thus it befel *Pharaoh*, (b) *Abfalom*, (c) *Jabin* and *Sicera*, (d) *Sennacherib*, *Antiochus Epiphanes*, *Maxentius* the Tyrant, who fell into the River *Tiber*, from his own false Bridge lay'd for *Constantine*. Pope *Alexander* the Sixth, by a mistake of his Servant at Table drank of the impoyson'd Wine which he had prepar'd for some Cardinals. *Henry* the Third of France was Stabbed in the same Chamber where he had helped to contrive the *French* Massacre, and his Brother *Charles* the Ninth had Blood given him to Drink, for he was worthy.

These Flaming Instances, one would have thought should have been a sufficient warning to those many Gentlemen of Figure who have involv'd themselves in the guilt of our late unnatural Rebellion. And indeed had they not been struck with a Celestial Blindness, they could have expected no better, under such de-

(a) *Hebth.* 7. 10. (b) *Exod.* 15. 9, 10. (c) *2 Sam.* 18. 9.

(d) *Judg.* 4. (e) *Chron.* 32.

perate attempts, than their own and their Families Ruin and Destruction.

A Crime, the aggravation of which is beyond expression, whose design, to use my Lord High Steward's Words, was to destroy the best of Kings, Ruin the whole Fabrick, and Raze the very Foundation of Government, in which, had they succeeded it must not only have brought a lasting and universal Destruction upon this Kingdom but in all probability upon the whole Protestant Interest throughout the World. O! how hath the Infinitely Wise God by a wonderful Turn of Providence, not only broke all their Measures but brought that Ruin and Destruction upon themselves which they design'd for others; *the Heathen are sunk down into the pit that they made, in the Net which they bid, is their own Foot taken; the Wicked is Snared in the work of his own Hands,* (a) these had taken a great deal of pains, but pray what's their success after all? They are sunk in their own Pit, and caught in their own Net, their violent dealings is come down upon their own Pates, for they are not only frustrated, but undone by their own doings.

O! What worse than *Bedlam Folly* is this, that Men, not unacquainted with History, and sufficiently warn'd by the experience of *their own Times*, should adventure upon the very same Precipices on which all that ever went before em perish'd. Do but look back on the *Wrecks* and *shatter'd Fortunes*, the *dis-member'd Bodies*, *forfeited Heads*, and *Inf-*

(a) Psal. 9. 15. 16.

mon Memories of your Predecessors, and then what hope of Escape. Remember *Hamon's* Case, and Tremble, for the like Sins deserve the like Punishments.

3dly, God orders and over rules the Actions of Men, by striking them with panick fears, and strange apprehensions, without any ground, as a mere Casual *Dream* of a *Midianite* frightened an Innumerable Army, that they were not able, so much as to Face (a) 300 unarmed Men. Where God intends to overthrow, he many Times dispirits and takes away their Hearts, that they are not able to perform their Enterprize, thus God in wrath took away the Heart of *Israel*, that they had no Courage to face the Enemy, *they have blown the Trumpet even to make all ready, but none goeth to the Battle, for my Wrath is upon all the multitude thereof.* (b) Here was a mighty Bustle, great Words, loud Sounding, yet none went out, they wanted not Men nor Arms, but Hearts, the Cause is given, *my Wrath is upon all the multitude thereof*; there was the hand of God in it. When God sets himself against a People, all their preparations and attempts are vain, they may blow the Trumpet, make ready for War, there may be a seeming disposition for Battle, and yet all come to nothing at last.

And thus we have seen the Hand of our God, of late, taking away the Spirits and

(a) Judges 7. (b) Ezek. 7. 14.

Hearts of the Rebels, both in *England* and *Scotland*; these had blown the Trumpet for War, but our God Fought against them, and sunk their guilty Hearts, that in *Scotland* they fled upon the approach of the Kings Forces, without so much as giving one Stroke, notwithstanding all the pretentions of their Mock-King, who in his late Declaration, told us *that he was come to take his part in all the dangers and difficulties unto which any of his Subjects, from the greatest down to the meanest might be expos'd on that Important Occasion, and to Seal the Cause of his Country, if such were the Will of Heaven with his own Blood,* And yet after all this Harangue upon the bare Noise of the Sword of the Lord and of Gideon, in all haste with his *Midianites*, he Ran, and Cry'd and Fled, (a) without so much as the least stop to consult his Parliament which he so lately promised to Summon together, but who hath done all this? What fill'd him with all this Fear and Confusion, after all his Wonderful assurances, our God that is in the Heavens, *he hath done whatsoever he pleased.*

4thly, God will so Order it that all shall be for his own Glory.

1. His Wisdom shall be Exalted by it, and that in disappointing his Enemies Counsels, *he disappointeth the devices of the Crafty, so that their hands cannot perform their Enterprize. He taketh the Wise in their own Craftiness, and the*

* See the Pretenders Declaration. (a) Judg. 7. 20, 21.
Counsell

Counsel of the Froward is carryed Headlong, (a)
 i. e. He vacateth and rendereth ineffectual all
 their curious Contrivances, and so setteth his
 People in Safety, by out plotting their Enemies.
 All their Plots and Designs which they
 had so well lay'd, and by which they thought
 to Raife themselves, and pull down others;
 God overthrowes at once, for as God lifts up
 some who look'd for no Preferment, so he
 disappoints those that Plot the Ruin of others.
 Those Profound Politicians that dig deep to hide
 their Counsels, that think they can work out
 any Thing, and none prevent em; God takes
 and makes Fools of em, he frustrateh the to-
 kens of these Lyers, and maketh the Diviners
 Mad, he turneth wise Men backward, and
 maketh their Knowledge Foolishness, yea
 when they think they have so far Entrench'd
 themselves by their own Craft, so sure that
 none can touch em. God, by a greater Policy,
 even makes their own devices to recoil upon
 their own Heads, by which God, not only
 Works Liberty to his People, but Ruin to his
 Enemies.

This we find fulfill'd in that Politick *Achi-*
tophel, who, in his Day, was look'd upon as
 an Oracle, and his Counsel to *Absalom*, (that
 Pretender to *David's* Crown) would in all
 probability have prov'd Fatal, had not God,
 by his Marvellous Providence confounded him
 by the Counsel of *Hushai*, whose Oration was

(a) Job 5. 12, 13.

only stuff'd with the Bumbast of Hyperbolical
flourishes, both to fill up his own Emptiness,
and puff up *Absaloms* Proud Mind; however
this Advice was approv'd, because God had
purpos'd to defeat that Pretender, and his
Statesmen too, upon which that Pestilent Fox,
in a desperate and irrecoverable Confusion,
*Saddled his Ass, and Dy'd like a Fool on a Gal-
lowes of his own making.*

And thus hath God out-witted, and befool'd
our Politick Sirs, the late Rebels, in their
Most Crafty Devices, *the Counsel of the froward
is carried Headlong.* and where 'tis so there
is always more Hast than Good Speed. Its the
Wisdom of our God, that makes their Princes
Fools, and the Counsel of the Wise become
Brutish, for *the Lord hath mingled a perverse
Spirit in the midst thereof, and they have caused
Egypt to err in every Work thereof, as a drunken
Man staggereth in his Vomit,* (a) they are Brain-
sick and Giddy, and can do nothing to pur-
pose, they wallow and roll to and fro like
Drunken, Mad and Distracted Creatures; and
this because God hath sent down a Spirit of
Insatiation upon them; *He hath done whatso-
ever he pleased,*

adly, *As God will Glorify his Wisdom, so he
will his Power, the Ethiopians Formidable Ar-
my, the Huge Host of the Children of Ammon,
Moab and Mount Seir, were nothing, when
God arose. O who has an Arm like God!*

(a) Isa. 19. 14.

When once 'tis stretch'd out, Pharaoh sinks under it, and God Glorifies himself in his Destruction. And indeed for this Cause have I raised thee up, for to shew in thee my Power, and that my Name may be declared in all the Earth, (a) the Lord had made him a Man, prefer'd him to be a King, supported him by his Power, sustain'd him by his Beneficence, permitted his Pride, endured his Contempt, that the World might see his Justice in punishing, and his Power in Conquering. God had set him up as a But-Mark to let-fly at, and to follow him close with Plague upon Plague, 'till he had utterly consum'd and made an end of him.

God has not been wanting to Glorify his Power in defeating the late Rebels. Bloody were the designs that were on foot, and Hell itself boyl'd up to such an execrable height, that, had they succeeded, we could not have hop'd for any Escape; and therefore our God suddenly came Riding to us in his Chariot of Triumph, and made himself fearful in Praises, by doing Wonders. God hath happily dispos'd of their Rage for his own Glory. Surely the Rage of Man shall praise thee, and the rest of the Rage shalt thou restrain, (b) God did so begirt and bind em in on every side, that they could by no means attain their End, our God is in the Heavens, he hath done whatsoever he pleased. Lastly, God will order it that his Justice may be glorify'd. The troublets of Israel shall be

(a) Exod. 9. 16. (b) Psal. 76. 10.

troubled themselves, *thy right hand O God is become glorious in Power, thy right hand O God hath dashed in pieces the enemy, and in the greatness of thine excellency thou hast overthrown them that rose up against thee,* (a) this Act of Justice was the Glorious and Powerfull work of the great God, who oft takes the Sword into his own Hand, when there's none else that can or will do Justice; if Men shed Blood, God will return that Blood upon their own Heads, *Joab slew Abner and Amasa,* and yet all *David's* Reign he walk'd with impunity, but upon *Solomons* Accession, he's Slain at the Altar. God will find out ways and means to bring the guilty to Justice. The *Gibeonites*, contrary to League and Covenant, were most Barbarously us'd, but *Saul's* Bloody House pay'd for all at last. I might shew you also that God will Glorify his Faithfulness and Goodness, but my Limits will not permit me at this Time, and therefore I must proceed to the next General Head. — Which is

Thirdly, *The Reasons of the Point, why Mens Actions shall serve Gods Ends, and not their own.*

1. Reason, *Because of the tenderness of God to his own People.* What would become of Gods People if Wicked Men might be suffer'd to accomplish their own Ends. The Wicked plot against the Just, and they always Act for the Devil; in *Shushan*, there was not wanting

(a) Exod, 15. 6.

a ~~Man~~ to devise Mischief against the ~~Jews~~.
 Pharaoh and his Counsellors employ all their
 Politicks for the Ruin of Israel; and David's
 Enemies were Plotting for his Life. No City,
 no Kingdom was ever free from such Bloody
 Men, who cannot rest but in the Confusion
 and Ruin of Gods People; they have said, come
 let us cut them off from being a Nation, that
 their Name, as if it had been, may be no more in Remem-
 brance, (a) this is what they would do, but
 such is Gods Tenderness and Care over his
 People, that he will Save them, tho' it be at the
 Expence of their Enemies Blood. I gave Egypt
 for thy Ransom, Ethiopia and Seba for thee, since
 thou wast precious in my sight, thou hast been bo-
 rought like, and I have loved thee, therefore will
 I give Men for thee, and People for thy Life,
 (b) this shews the great love of God, who,
 in delivering the Just, puts the Wicked in
 their Places, as a Ransom for his People.
 Reason, That God may manifest to all, that
 he hath the Sovereign Power in his own Hands.
 God Governs all, both Men, Angels and
 Devils, he doth according to his Will in the Ar-
 mies of Heaven and among the Inhabitants of the
 Earth, and none can stay his Hand, or say unto him
 what dost thou? (c) ~~both~~ ~~the~~ ~~same~~ ~~thing~~ ~~but~~ ~~not~~
 God Rescues Shadrach, Meshach and Abed-
 nego out of Nebuchadnezzar's Hand, who in his
 mad Rage commanded the Furnace to be heat
 seven Times more than it was wont to be.
 There's no resisting Gods Will, or standing

(a) Psal. 83. 4. (b) Isa. 43. 3, 4. (c) Dan. 4. 35.

D

against

against his Power; the Wicked he frustrates and disappointeth in their Hopes and Expectations, and the *Absalom* promis'd himself the Kingdom, by the Counsel of *Achitophel*, in God turn'd it all into Foolishness. *Hannibal* could not perform his Enterprize, nor *Herod* accomplish his Design to murder Christ; when he slew the young Infants, The Kings and People of the Earth imagine Vain Things, but the Lord laughs them to scorn, *be that siteth in the Heavens, shall laugh, the Lord shall have them in Derision*, (a) he sees what a Harlot of Fools they are, to Project and Plot the Ruin of his Interest, he lets 'em go on for a while, yea perhaps till matters are just brought to a Crisis, but then, in a Moment, he over-sets and dashes their hopes in pieces. He'll have 'em in Derision, that's more than to Laugh at 'em, for he'll tell 'em his Mind to their small Comfort, *then shall he speak unto them in his Wrath, and will them in his sore Displeasure*, O let Men of Rebelious Principles observe, that notwithstanding all their Schemes, Preparations, or Foreign Assistances *the Lord Reigneth*, (c) he is at the Helm of all our Affairs; and that the Administration of his Justice is most apparent, by his just Judgments executed upon the Wicked, *he hath done whatsoever he pleased*, God

3. Reason, That Justice may be executed on the guilty, who perhaps by a Government have been suffer'd to walk with Impu-

(a) Psal. 2. 4. (b) Psal. 2. 5. (c) Psal. 27. 1.

(nily. National Guilt must be done away by
 National Punishments. And this Work the
 great God seems to be now about, for among
 many Evils this Nation hath in the late Reign
 the most Notoriously involv'd it self in, the
 Guilt of breaking League and Covenant with
 our Allies; and that after many Solemn Assu-
 rances given from the Throne to the contrary,
 by which means our Confederates were held as
 a Prey to their Merciless Enemies, and many
 of them were cut to Pieces before our Faces.
 What must attonie for the Blood at *Barcelona*,
 or Silence the Cries of the Fatherless and Wid-
 ow, but the Execution of Justice? It was for
 this they Nail'd up the Articles upon their AD-
 (ar), that they might appear before the Lord
 as a Witness against us; and so giveth ON ON
 A Covenant is a Sacred Thing, and altho'
 the matter of it be Civil, yet is it no less than
 Divine, and therefore not to be violated, were
 it made with a Heathen: You Read of a
 League made between Prince *Joshua* and the
Gibeonites (a) and altho' *Joshua* and the El-
 ders of *Israel* were trapan'd into it, yet durst
 they not, upon that or any Pretence whatever,
 violate that Sacred Tye, but rather look'd
 upon themselves under such Obligations, as
 not to desert, but help them in Time of War;
 as appears in *Joshua's* Compliance with the
 Request of those distressed *Gibeonites*, when
 Besieged by the Five Kings of the *Amorites*,

(a) Jos. 9. 15.

with which thing God was well pleased, (a)
 but when this Covenant was afterwards
 broken by Saul and his Bloody House, (b)
 the Lord sent (as a dreadful Judgment) a
 Three Years Famine, which could not be re-
 mov'd until Seven of the Sons of Saul were
 hang'd up to make an Attonement, and after
 that the Lord was increased for the Land (c).
 Now Read also of another Covenant made be-
 tween the King of Jerusalem and the King of
 Babylon, this Covenant the King of Jerusalem
 breaks, and to strengthen himself, enters in-
 to an Alliance with the King of Egypt, but he
 never prosper'd after it, *Isaiah 37* (saith
 God) *shall they escape? And shall such things be
 done? Shall the Covenant be delivered.* (d)
 No, No seeing he hath despised the Word, by
 breaking the Covenant, which he had given him
 his hand, and shall he escape? *Isaiah 37*
 shall he prosper? (e) on which his Divine
 Remarkable is that Instance of *Uthman*,
 King of Hungary, who made a Peace with the
 Turk for ten Years, and the King (swore) upon
 the Gospel, and the Turk upon his *Alcoran*,
 faithfully to observe the Treaty, however the
 Pope's Legate dissolv'd the Oath, and the
 King is obliged to invade the Turk, according-
 ly *Amurath* engaged the Christian Army, and
 being in danger of losing the Day, pulls out
 of his Bosom the Treaty of Peace, and looking

(a) Josh. 10. 6. 7. 8. (b) 2 Sam. 21. 1. (c) 2 Sam. 21. 9, 14.
 (d) Ezek. 17. 15, 16. (e) ver. 18.

up to Heaven said, *This O Christ is the League which thy Christians made with me, Swearing to it by thy Name; if thou be a God avenge the Injury they have done both thee and me:* which Words were hardly utter'd, before the Battle turn'd in his Favour, and the King with the Popes Legate and the Chief Authors of the Treachery, were in a miserable manner destroy'd. A just reward for their Breach of Oath and Treary of Peace.

These are Things that God will account for, he hath spread his Net, and lay'd his Snare, and some are taken already and shall not Escape. I cannot but take Notice of the admirable Justice of God in this one Thing, that those very Persons that Trick'd our Allies, and made us Scandalous in the Eyes of all the World, are the very Persons now taken and concern'd in this unnatural Rebellion. So that we see by a Hand of Divine Providence, God is bringing their Perjury to Justice, for *Bloody and Deceitful Men shall not live out half their Days, (a)* Much more might be said on this Head, but I fear I have too far trespass'd already upon your Patience, and therefore shall add no more, but proceed to the Application.

(a) Psal. 55. 23.

Application.

USE Then from hence learn, the Pre-
dominancy of Divine Providence o-
ver all Human Affairs. 'Tis God that Governs
the World, there are many Things in the
Course of Providence, that are beyond our
Reach, tis too painful for us to understand,
sometimes they look like cross Chances, strange
bouts and fetches, that oft times Confound
the Wisest of Gods Children. We are many
Times led about in our Affairs, we go back-
ward and forward, the World seems full of
Contrary Motions; but yet in all this there is
a Divine Hand; those Things which seem to
happen by accident to Men, yet fall out neces-
sarily, and unavoidably as to God; he Rules in
Church and State, and hath all the Potentates
of the Earth by the Hand, and tho' Matters
may seem to run Cross in Court and Country,
and may be run Crosser still, yet certainly
there is an Expediency in all that happeneth,
must be so, in order to the Accomplishment of
Gods Purposes. These Cross Contingencies are
all well done, because done in the perfection
of Wisdom; and tho' the present Scene of Af-
fairs seem very Perplexing, yet God, who
Governs the World, will certainly unravel all
these Intricacies, and bring them to a Glorious
Issue.

Application.

I know indeed, that ungodly Men are apt to quarrel with Gods proceedings in the World, but however things appear, yet know, that his Government is Righteous in all his dispensations, 'tis Gods way, sometimes to Cross the World, and then all Things look Strange, Crooked, Dark and Unequal, the Reason is because we are but of Yesterday, and cannot penetrate into the depths of Divine Providence; why God should make himself known but to so small a part of the World, and leave the rest in Darkness, why *Israel* should be so long under the Curse, why Wicked Men should prosper, while the Righteous are plagu'd from Day to Day, why Blood-Thirsty Tyrants are suffer'd so long to Reign and be a Scourge to the Church of Christ, why Wrongs and Oppressions go unpunish'd in this Life, why Superstition and the Image of the Beast should prosper, and pure Religion be discountenanc'd; these are such Things that we many times are at a loss how to reconcile; poor *David* was almost overset at the sight of the Prosperity of the Wicked, *but as for me, my feet were almost gone, my Steps had well nigh Slip'd;* (c) As who shou'd say I was near hand brought to believe that there was no such thing as a Divine Providence in the World; my Heels were almost gone, for I could hardly tell how to reconcile the Prosperity of the Wicked, with the Justice of God; but being afterwards taught by the

Word

Word and Spirit in the Sanctuary, these dark
 Enigmas were all unriddl'd to him, and then
 he owns his Providence as Righteous. *Truly*
God is good to Israel, and when 'tis thus, crook-
 ed things are made straight, then *the Lord is*
Righteous in all his Ways, (a) therefore let us
 remember that, tho' we are weak-sighted and
 can't always see the Reasons of Gods Pro-
 ceedings in the World, that *our God is in the*
Heavens, he hath done whatsoever he pleased.

2. Use, Then from hence we learn, that it shall
 be well with God's People. If God does what he
 pleases, if his Providence over-rules all, then
 surely he will be carefull about his own Inte-
 rest. Say ye to the Righteous it shall be well with
 him, (b) let things go how they will with o-
 thers, it shall go well with you. God is more
 Sollicitous for your good than for the Ruin of
 your Enemies; and therefore he will so work
 matters about, that they shall only Issue in
 your good. I grant, that the Rage of the
 Wicked sometimes goes very far, and doth
 much Mischief, but never beyond what may
 stand with the Honour, Truth, and Goodness
 of God, and with the Covenant made with
 his People; if the Enemy have taken Crafty
 Counsel, and thereupon think the Day's their
 own, and that there can be no Escape, but say
I will pursue, I will overtake, I will divide the Spoil,
my Lust shall be satisfy'd upon them, I will draw
my Sword, my hand shall destroy them, (c) then

(a) Psal 145. 17. (b) Isa. 3. 10. (c) Exod. 15. 9. 19

God steps in and sets their Bounds far shorter than they had promis'd themselves, and works out the Deliverance of his People, by the Overthrow of their Enemies; ungodly Men shall not have their Ends, but our God will have his; *for he hath done whatsoever he pleasd.* All the Attributes of God are concern'd for your Preservation, and therefore Remember this for your Comfort, that God is too Wise too Be Out-witted, too Powerful to be Resisted, and too Good to be Mistrusted. *Your Place of Defence shall be the Munition of Rocks, where your Bread shall be given you, and your Water shall be sure.*

3. Use, If God disposeth of all Actions and Things in this World, so as to bring about his own Eternal Thought and Purpose, if he will do all his Pleasure; then from hence learn what is like to be the Portion of the Wicked; They shall feel the Dint and Force of all the Storm at last. *Wo unto the Wicked, it shall be ill with him, for he shall Eat the Fruit of his doings,* (a) he that loveth Violence is hated of the Lord, and therefore *upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest, this shall be the Portion of their Cup,* (b) he'l exercise horrible Judgments upon them; go on they may in their Wicked Practices for a while, and perhaps they may think to over-run all, but God shall easily and inevitably overtake them at last, and the first

(a) Isa. 3. 11. (b) Psal. 11. 6.

Thing that God will do, shall be to **Raise Snare**, to hold 'em fast that they may be sure to suffer the rest that follows, *he shall Raise Snare*, i. e. he shall suddenly surprise them, as by an unexpected Storm from Heaven; this is like to be the Portion of their Cup, whether **Athiests**, **Papists**, or loose **Protestants**.

Now they are hard at it, and their Endeavours have always been the most **Indefatigable**, to **Extirpate**, and **Root out** the whole Cause and Interest of **Christ** in the World. What **Stone** have they left unturn'd? what **Plot** unattempted? and yet what **Treason** of the many which they have contriv'd, have taken place? May they not see (if they are not infatuated) that after all their desperate Attempts, they are like to have but a hard Bargain on't at last; have they not miscarried and gone by the worst all a long, and may they not, out of their **Miscarriages** past, by an **Experimental Prognostication**, Read their **Destiny** for all Time to Come?

Do they not know that God hath engag'd himself to his People? that *no Weapon that is formed against them shall prosper* (a) and doth not the Great God ever turn back those Weapons on the Enemies that use 'em, the very **Axe** that they had sharp'ned for others is by the Hand of **Divine Justice**, turn'd back upon themselves; yea and they Begin to fall already, a certain Omen of Ruin for (to use the Words of **Haman's** Friends) *if Mordecai be of the Seed of the Jews, before whom thou hast Begun to Fall, thou shalt not Prevail against him, but shalt surely Fall before him*, (b) i. e. **Falling** thou shalt Fall to the lowest and utmost **Ebb** of **Disgrace** and **Misery**.

'Tis Truth indeed, that God sometimes gives his People into the Hands of their Enemies, to **Chasten** and **Humble** them: But pray Mark the Issue, for by an **over-ruling Hand**, the **Tail** of the **Storm** ever ligh-

(a) Isa. 54. 17. (b) Esth. 6. 13.

upon the Rod of his Anger, this he calls the *Assyrians*, whom he makes use of to Correct his People. For yet a little while and the Indignation shall Cease, and mine Anger in their Destruction, (a) God may, for a while let Loose his Enemies upon his People, but he'll soon change sides, and turn all his Wrath upon the Heads of the Enemy at last; he'll bring 'em into such Confusion that they shall never be able to Extricate themselves out of it; our God is in the Heavens, he doth what, (soever he pleaseth).

4. Use Then from hence let us Learn a Holy Submission and Resignation of ourselves, and all that's ours to the Will of God, tho' he seem to run Counter to all that's near and dear to us, since he will so Order all Things that it shall most inevitably bring about his own Design and Purpose. Can it go ill with you since God hath the Ordering and Disposing of all Things in the World? Shall the Cause and Interest of Christ fall to the Ground, or will God, think you, suffer his Glory to be insulted by an Atheistical Generation? O! What is it that God will not do for your Sakes! Thus saith the Lord your Redeemer, the Holy One of Israel, for your Sake I have sent to Babilon, and brought down all their Nobles, and the Chaldeans, whose Cry is in the Ships, (b) i. e. all those Great ones that had laid their Heads together against you. I have brought down all their Nobles. I have broke all their Measures, destroy'd all their Strong-Holds, and reduc'd 'em to great Streights and Hardships; they are all brought down, some of which are Fallen, others are Fled to shift for themselves, whose Cry is in the Ships, i. e. tho, in great Confusion and Distress, Cry to their Ships or Shallops, by which they hop'd to Escape. And mind it, the Text says, it is for your Sakes; now is not here enough to silence all our Objections, see all the Care and Regard that God hath in the

(a) Isa. 10. 25. (b) Isa. 43. 14.

World, is about the Welfare of his own People? But for your better Help on this Head, I shall leave with you these following Directions——And

1. Set it down as an undoubted Truth, that our God, who is in the Heavens, is the Principal Efficient Cause of all our Commotions on the Earth; it was from hence that *Israel* Rebell'd against their Lawful Sovereign King *Rehoboam*, and tho' it was their Sin, and that for which they were afterwards punish'd, yet was God's special Hand therein, who saith *this Thing is from me*, i. e. by his Order and Appointment, *he hath done whatsoever he pleas'd*. God makes Use of Wicked Men as Instruments, to bring about his own Designs and Purposes; the *Assyrians* are said to be a Rod, a Staff, a Hatcher and a Saw, but then 'tis when they were in God's Hand; and so hath the Lord made Use of our late Rebels (some of which already have, in Mercy to the State, receiv'd the just Reward of their Works) as Instruments to bring about his own Purposes upon a Sinful People. These we say, have Ruin'd a Gallant Nation, and when we consider how Indefatigable they have been, in using all the Artifice and Cunning of the Infernal Pit, to betray and deliver up their Country, Religion, Laws and Liberties at once, into the Hands of a Merciless, Popish Pretender; we are Amaz'd to think that there should be such Monsters as these out of Hell. But hold Sirs, there is a Divine Purpose in all this, for Nothing befalls us by uncertain Contingencies, but according to the Unalterable Decree of our God, there is the Wheel of Divine Providence at Work. So that Things must be as they are, and can be no otherwise. God will surely punish a Sinful People, whose Evils have surmounted those of *Sodom* and *Gomorah*, and who are now even licking up the Vomit of the Beast again; and therefore all these Things, by an Over-ruling Hand must be, which shall infallibly bring about the Execution

God's Eternal Purposes; and when a Soul shall consider, that under all the Rollings and Revolutions of this World, their Blessed Lord's Hand is all the while upon the Wheel, whereby he Guides and Governs all the Motions thereof, he is made to say that, tho' Gods Way is in the Deep, and in the Dark, yet there shall be a Joyful Catastrophe. Myconius Writes to Calvin upon the View of the Enemies being uppermost, *Gaudes quod Christus Dominus Est, alioqui totum desperassem*, I Rejoyce in this, that all these Dispensations (which portend Danger to the Church) are Order'd and Over-ru'd by my Lord Christ, otherwise I had Despair'd.

Obj. *May some say, if Gods special Hand be in whatever comes to pass in the World, is not he then the Author of Sin, and the Creature only passive.*

Answer, No by no Means, for tho' God permits, yea willeth Sin to be in the World, tho' he Orders Circumstances about its Production, and Over-rules it, yea tho' the Power whereby the Act of Sin is done, is owing to him alone, yet as to the Essence or Pravity of Sin, or the Irregularity of the Act, which is the Sinfulness of it, God hath no Hand, nor is he the Author thereof. Ungodly Men, from a Depraved Principle, they Act Voluntarily, Freely and without Compulsion or Constraint, God doth not infuse Sin into them, tho' he may withhold his Grace, which he is not bound to give to any, nor doth he Compell or Allure to Sin, but Moveth that Sinful Principle that is in them. And tho' it be a Truth, that Wicked Men in all their Actions, shall serve God's Ends, yet that's not what they Aim at, what they do is not to Obey God, but to satisfy their Lusts. God's Instruments they are, but not merely Passive (as the Hatcher in the Hand of the Artificer) but Active, neither are they without Reason as a Horse or a Dog, and therefore such having in themselves, an inward and Voluntary Choice,

Choice, the whole Evil of Sin must remain in them only and not in God; God only makes a Lawful Use of their Malice, who Executeth Justly by the Wickedness of the Wicked, those things which he before had purpos'd, as the Selling of *Joseph*, the Revolt of the Ten Tribes from the House of *David*, and the Crucifying of our Lord Jesus Christ. I hope that none will dare to make an ill Improvement of this Great and Awful Truth, but rather learn a Holy Submission and Resignation of our selves to God under his darkeſt Dispensations it is in order, to this, that we should call to Mind the unalterable Decree and Providence of God. This is the Use that we should make of this Direction. — and then

2dly, In order to a suitable Deportment under croſs Providences, call to mind former Experiences of Gods Wonderful Deliverances; nothing more common in Scripture, than to conclude what God will ever do, from what he once hath done; thus *Paul*, who had been rais'd from Dangerous and Desperate Sickneſs, ſets down the Mercy receiv'd, *who hath deliver'd us from ſo great a Death, and doth deliver and then from thence infers, that he will yet Deliver, (a)* at another Time after a Rescue from the Rage of *Nero*, ſays, I was deliver'd from the Mouth of the Lyon, and then concludes thus, *and the Lord ſhall deliver me from every Evil Work, (b)* i. e. from Evil Men Conſpiring againſt him before he ſhould have finiſh'd his Courſe; nor ſhould our Personal Deliverances only be Remembred as an Encouragement for Time to come, but even our National ones, of which we have many Flaming Inſtances, never, never to be forgotten. Let us but look back upon the Wonderfull Turns of Providence, even in our own Times, as in the Year 88. when we were juſt upon the Brink of the Precipice, for the Conſtitution was then broke thro', Popery and Arbitrary

(a) 2 Cor. 1. 10. (b) 2 Tim. 4. 17, 18.

Power Advanc'd to an incredible Height, our Necks upon the Block, and the Fatal Blow just ready to be given; but while the Axe was lifting up, our God sends in the Brave King *William*, of Glorious Memory, as our Deliverer; since which, in the Four last Years of the late Reign, a Restless Faction have the most Indelafigably endeavour'd to sap and undermine the Foundation of the Protestant Settlement in the House of *Hanover*, and to bring in Propriety and *French* Slavery among us; in which they had so far succeeded, that the Finishing Stroke was just at Hand, by which we were brought into the most imminent Danger, and just Expiring; at which Time it pleased the Almighty God, in his Infinite Wisdom to put a Period to the Life of the late Queen *Ann*, by which Gracious Providence, a way was open'd for the Quiet and Peaceable Accession of his present Majesty to the Throne of his Ancestors; since which, notwithstanding our Great Happiness under the Government of our undoubted Sovereign King *GEORGE*, the very same Creatures have again endeavour'd to throw these Kingdoms into the utmost Confusion, and to Entail endless Misery on us and our Posterities, by their Unnatural and open Rebellion; but our God, which is in the Heavens, hath brought their Violent Dealings down upon their own Pate, *he hath done whatsoever he pleased*. Shall such a Series of Deliverances as these ever, be forgotten, shall we not Remember the *Years of the Right Hand of the most High*, (a) Consider wherein God hath used his Right Hand, in the Wonderful Deliverances of his People in their Greatest Extremities; this is the way for us to put Trust in God for time to come, former Experiences are Things to Live upon in

(a) Psal. 72. 10.

the worst of Times, O! my People Remember now what Balak King of Moab Consulted, and what Balaam the Son of Beor answered him from Shittim unto Gilgal, that ye may know the Righteousness of the Lord. (h)

3dly Consider, That it is Gods Interest that is at Stake, which is most Dear to him, and therefore you may be assur'd that God will not give it up into the Hands of his Enemies; perhaps you sometimes think and say, what will become of the Church of Christ? will God leave us to the Enemy, and give us up to Popish Idolatry? No, God's Interest lyes too near His Heart, ever so to do; tho' the Storm may be so Terrible that the Church of Christ may be brought Low, yea and hardly Visible in the World, yet it shall never be Extinct.

When the Prophets were cut off by Jezebel, yet there were an Hundred hid in Caves by Obadiah, (b) when Elijah thought himself Alone, and his Life at Stake too, yet there were 7000 in Israel, which had not bow'd their Knees to Baal, (c) and tho' Herod Slew all the Children in Bethlehem, and all the Coasts thereof, from two Years Old and under, yet Christ Escap'd; and as in the Storm God preserv'd the Head, so in every Storm he will preserve the Body; all the Forces of Earth and Hell shall never be able to Prevail against it.

4thly, Call to Mind the Promises of God for they are a Wonderfull Support to the Godly in Time of Distress. He hath said I will never leave thee nor forsake thee, and see what Follows, that we may Boldly Say, the Lord is my Helper, and I will not Fear what Man shall do unto me. (d) Faith in the Promises, Sets the Soul above the Fear of Men; what Obstruction shall Hinder, what Power shall

(a) Micah 6. 5. (b) 1 King, 18. (c) 1 King. 19. 18.

(d) Heb. 13. 3, 6.

people, since God hath promis'd who will make good, for he is both Faithfull and Able to perform. Believe in the Lord your God, so shall he be Established, believe his Prophets, so shall you prosper, (a) i.e. give Credit to his Word, rest and rely on his gracious Promises whereby he hath engag'd himself to you, this is the way for you to be Establish'd, i.e. to have a settled Mind, tho' in an unsettled State.

Wholy, Dwell often in thy Thoughts upon this great Truth, that all the Periods, Turnings, and Changes of our Lives, are in the Hands of God. I have heard (saith David) the Slender of many, Fear on every Side, but I trusted in the Lord; why this Confidence? read on; my Times are in thy Hand. (b) and nothing can hasten and put an end to it, 'till Gods Time, the Order, Decree and determinate Counsel of God must stand; so that no Trouble can befall us before the appointed Time. How often did the Jews attempt to take away Christs Life, but could not, till his Time was come: it must needs be that God hath an Over-ruling Hand in all the Confusions of the World, since the Life of all Creatures are at his disposing, in whose Hand is the Soul of every living thing, and the breath of all Mankind, (c) the Life of every Beast, flowing from a Sensitive Soul, this God both gives, and preserves; he suffers it not to be taken from, the little Sparrow, without Order from himself, much less befalleth any such thing to Man without his singular Providence, for our very Hairs are Numbered.

Wholy, Remember this, that God can by contrary Means bring about his own Glorious Kingdom in the World. Gods always at Work by

(a) 2 Chron. 20. 20. (b) Psal. 31. 14, 15. (c) Job 12. 10.

his Wisdom and Power, to bring about great Things, tho' you and I can't always see it. Now it is a Gloomy Day, but yet there may be a happy Conclusion at last, at Evening time it shall be Light; (a) i. e. at the End of the Day, when Darkness is expected, yet then it shall be Light; the End and Issue of the black Troubles and Afflictions of God's People, shall be lightome and happy. Then shall thy light break forth as the Morning, and thine Health shall spring forth speedily, and thy Righteousness shall go before thee, and the Glory of the Lord shall be thy Reward, (b) then thine Adversity shall be dispell'd and remov'd as the Night, or as a Foggy Mist; and Prosperity shall then succeed, as broad Day-light, or bright Sun-shine breaking out in the Room thereof.

We have been a long while clouded, not only by Confusions in the State, but also in the Church, by a loose Priesthood, who have not only brought in an innumerable Number of Pagan Rites and Jewish Ceremonies; but by their Hellish Skill, have just broke thro' her Constitution, and almost reduced her to the Obedience of Rome. But in all this there is the Hand of the Great God, to wheel about the accomplishment of his own Purpose, the Overturnings in this World (saith a Learned Author) are subservient to the Churches Interest, tho' they are not visibly so, unless diligently attended; if it were not so, why should our Lord Encourage his Disciples to hold up their Head when they hear of Commotions in the World, if their Redemption were not design'd by God in them? They are all Testimonies of the near approaches of Christ in Power and Glory, to Judge the Earth, and Glorify his People. God's great

(a) Zech. 14. 7. (b) Isa. 58. 8. (c) Luke 21. 25, 26, 27, 28.

End in shaking of Nations, is the performing
those Gracious Promises to his Church, which
yet remain un-accomplish'd; these Earth-quakes in
the World, will bring Heaven to the Church (*)
and who knows, but that our Light may now
break forth as the Morning, that not only the
Beast, but the Image of the Beast may be cast out
of this Isle, I mean Rome with all her Raggs; and if
God hath such a Work as this upon the Wheel,
neither Men nor Devils shall hinder, for his Counsel
shall stand, and he will do all his Pleasure, Hallelujah,
Amen.

(*) Charnock on Providence.

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 and in making of Nations, is the performing
 those gracious Promises to his Church, which
 yet remain unaccomplish'd; these Earth-quakes in
 the World, will bring Heaven to the Church (*).
 who knows, but that our Light may now
 break forth as the Morning, that not only the
 self, but the Image of the Beast may be cast out
 of this life, I mean Rome with all her Rages; and if
 of hath such a Work as this upon the Wheel,
 whether Men nor Devils shall hinder, for the Council
 of Hand, and he will do all his pleasure, Hallelujah.



(*) Character on Providence.

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